Volume LXXVII CHICAGO, May 18, 1916 Number 12

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Empty Boats

Why do I see these empty boats, sailing on
airy seas?
One haunted me the whole night long, swaying with every breeze,
Returning always near the eaves, or by the
skylight glass:
There it will wait me many weeks, and then,
at last, will pass.
Each soul is haunted by a ship in which that
soul might ride
And climb the glorious mysteries of Heaven's
silent tide
In voyages that change the very metes and
bounds of fate—
O, empty boats, we all refuse, that by our
windows wait!

—*Vachel Lindsay*

CONTENTS

EDITORIAL—
Notes 183
Statesmanship by Parade..... 185

THE PULPIT—
Some Christian Pathfinders to International Peace. V. Sir Thomas More. The Road of Reason—Law.—JENKIN LLOYD JONES 187

CONTRIBUTED—
Japanese Immigration.—K. K. KAWAKAMI..... 186

THE SUNDAY SCHOOL—
The Growth of Christianity. XI. Mohammed.. 191

THE STUDY TABLE—
Two Books on Peace.—FREDERICK STARR..... 193

POETRY—
The Empty Boats.—*Vachel Lindsay*..... 181
The Creator.—*Annie Johnson Flint*..... 191
The Power of Little Things.—*Laura Allen Payne* 193
To Give Is to Love.—*Exchange*..... 193

THE FIELD—
To the Women of America..... 195
Christian Preparedness 195
"Wait."—*Arthur L. Weatherly*..... 196

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

TELEPHONES
Douglas 6404-6405-6406-6407

Clark-Lyon Co.

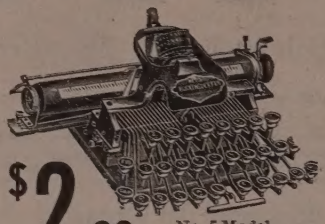
FINE GROCERIES
and
MEATS

▫ ▫ ▫

FRUITS
and
VEGETABLES

3917-19 Cottage Grove Ave.

TYPEWRITER SAMPLES



$2.00 No. 5 Model

Balance $10.00 on delivery. Just a few of these $40.00 machines on hand, while they last at $12.00. These machines are thoroughly guaranteed in every respect. Pin a $2.00 bill to your letter and send in TODAY.

Blickensderfer Mfg. Co.
107 N. Dearborn St. . Chicago

THE Keeley Treatment

For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.

The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

DREXEL MARKET HOUSE
WELBERRY & RAMM, Proprietors
Fancy and Staple Groceries, Meats and Vegetables
3958 Cottage Grove Avenue
Phones: Drexel 115
Automatic 73-096

1902—One Wagon
1911—10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

TRAINING SCHOOL FOR THE
LIBERAL MINISTRY
Including special courses to meet the growing demand for Parish Assistants, Sunday School Directors, Headworkers of Church Settlements and Club Leaders. Open to men and women. Modern, undogmatic, scholarly, practical. Liberal scholarship provisions, including two summer sessions at The University of Chicago. Traveling fellowship yielding $810. Religious education and social service institutes during the summer quarter open to special students with scholarship aid.
Apply to F. C. Southworth, President
MEADVILLE THEOLOGICAL SCHOOL
Meadville, Pennsylvania.

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, MAY 18, 1916 NUMBER 12

Love? Yes; unceasingly,
Ever increasingly.
Friends' burdens bearing,
Their sorrows sharing,
Their happiness making;
For pattern taking
The One above
Who is Love.

—Jean Somerset.

"The Spiritual Danger of the United States from the War in Europe" is a message from the Society of Friends, which is being distributed by Allen D. Hole, President of the Peace Association in America, 615 National Road, West, Richmond, Indiana.

The Chicago Law and Order League (19 S. La Salle Street) have issued an interesting six-page leaflet setting forth the history of the Sunday closing movement in Chicago, which ought to be read with interest and profit by the citizens of many other cities. It transpired that 7,146 saloons were closed for the first time in forty years in Chicago on the 11th of October last, which gave 20,000 employes an opportunity to rest, and the police reported on the Monday following only sixty-three arrests for drunkenness for Saturday and Sunday as against 243, the previous average.

While the Methodists have at last succeeded in wiping the Mason and Dixon line off their map, the Presbyterians are coming together for what threatens to be another theological battle. The Union Theological Seminary of New York is a veritable Banquo's ghost that will not down. It has been bad, was put out of the church, seems to have sort of grown in again, and now the Presbyterians must again face the painful questions, what is it? and where is it? The Union Theological Seminary could be easily disposed of if it did not have in its alumni and faculty so many splendid fellows, who insist that they are Presbyterians, and it would seem as if they ought to know. But certainly to an outsider it is hard to tell.

The *Chicago Daily Journal* calls attention to the fact that General Gorgas' declaration that "the greatest gain in public health would be made by doubling the wages of low paid workers" is born out by certain investigations carried on in the city of Cincinnati, where it is shown that three times as large a proportion of the residents of the tenement house districts are afflicted with consumption as in the better housed quarters. "It is clear," says the General, "that the country that wishes to abolish tuberculosis must abolish poverty. Not that everyone must become rich or even well-to-do, but it must seek to put an end to that grinding penury which deprives its victims of light, air and sufficient nourishment."

In the death of Bryan Lathrop, which occurred last week, Chicago has lost one of its great city builders. Modestly listed as "a real estate man," in which capacity he was eminently successful, but meanwhile his own wealth was not only put to the service of art and culture, and the "city beautiful," but, what is better, he became the instigator of other people's generosity and the organizer of other people's good intentions. The Chicago orchestra activities, the Art Institute, Lincoln Park and similar essentials to a great city, were shaped under his hands, moved forward under his leadership. There is a vacancy that will be hard to fill in many of these Chicago "Boards" and "committees" into whose hands are committed the intangible interests of this great city.

The utilization of the summer vacation for the intellectual, moral and spiritual uplift of those who are privileged to have a lengthy one is a very hopeful sign. Idleness is not restfulness, and the long weeks of the summer vacation of our public schools and of many of our city churches is in danger of making for degeneracy rather than growth unless they are made to serve the means of growing as well as weary souls. An interesting opportunity is made for Unitarian ministers for a conference at the beautiful mountain village of Andover, New Hampshire. Proctor Academy has thrown open the doors of its dormitory, dining room, class rooms and the adjoining beautiful Unitarian Church for such conferences as may prove profitable. The general topic of "Liberal Evangelism"

will be discussed and $7.50 will pay for a week's living expense with the scenery thrown in free.

The travail and trial of the quadrennial presidential conventions have already begun. The Republican National Convention has already opened its offices in Chicago, and we presume the Democrats are busy in laying out the race course in St. Louis. An army of stenographers, clerks, couriers, not to mention the "councilors," are arriving in Chicago from Washington and elsewhere. The Republicans seem to have promptly put the religious problem out of the way. The piety of a presidential convention is most easily disposed of and seems to consist chiefly of an eloquent prayer to be delivered at the opening of each day's session, perhaps a Grace or two for banquet decorations. A Presbyterian Pastor, a "Very Reverend" Catholic Priest, a Methodist Bishop and an Episcopalian Rector are already scheduled. Doubtless these men are devout men and they will give utterance to devout aspirations; doubtless also their prayers will be needed.

If, as it now seems probable, the great Convention in Saratoga will result in the reunion of the Methodist Church South with their brethren of the Methodist Church North, it will be one of the most significant sessions of that great body since the war. The issue which divided the church of John Wesley, whose dying thought was in the interest of the emancipation of the slave, was clearly that of slavery. They separated before the war, and the succeeding half century has not yet been sufficient to bring together the broken fragments of this church that has long since cemented together the political factions and the industrial schisms that accepted as final the surrender at Appomattox. Bishop James W. Bashford, a Wisconsin man, now missionary Bishop for China, in his sermon on "Church Unity," anticipating this action, declared emphatically for the retaining of the negro membership. He said that "a white man's church is a mutilated church, that it is only a question of time before there will be a Methodist Church of China, India and all the foreign countries." It is a benignant mission that has constituted a fundamental element in the Methodist contention that makes for unity across social, theological and racial lines.

Many advocates of "Preparedness" have resented our implications from time to time that the opportunities and ideals that sway the youth of the United States are such that army life in times of peace has but few attractions, and that even if Congress was to sanction a great increase on the present army status it would be difficult to recruit such an army of volunteers on the present scale of wages and opportunities. We have declared that before this war it was getting more and more difficult to keep up even the minimum quota of desirable recruits for West Point Academy. The law recently enacted, which gives authority to the President of the United States to appoint to West Point any private soldier between the ages of nineteen and twenty-two who has served in the line for one year or more, would indicate that the Department recognizes the difficulty. Few people will understand the radical departure in this new democratic method of filling West Point from the private soldiery from the old aristocratic method which made of West Point cadetship the most luscious and desirable plum which the members of Congress had to hand out to their most devoted and efficient henchmen.

The Methodists at their great convention recently closing at Saratoga Springs, found themselves on the outer rim of "Christianizing" the world. If this word is to be interpreted as humanizing the world, Dr. Earl Taylor, in dealing with woman's foreign missionary work, shows how the household industries of Asia are being supplanted, thanks to the contagion of "Christian successes." By the unrestrained combinations of factory life people are being drawn from their homes and are being introduced to the evils of crowded city life. He calls attention to the striking contrasts between the charm of the quaint country life on the beautiful islands of Japan of a few years ago, where the artists wrought their exquisite work, under conditions at least physiologically wholesome, and the changed condition of to-day which shows 700,000 female operatives engaged in the factory labor of Japan. Of these a large percentage are girls under ten years of age. No wonder that six out of ten of these girls who leave their country homes for factory work never return, and of those who do return twenty-three out of a hundred die within a year. Fifty per cent of these die of tuberculosis. The Methodist Church is not so superficial as to ease its conscience by saying that this does not concern them, that religion is one thing and business another. The Christianity that is perverting the industrial life of the so-called "pagan" world, is facing the task of how to Christianize this brutalizing civilization. This cannot be done by saving the souls of a few of these pagans from the eternal torment of some other world. Christianity must put out the fires of the present hells which have compelled this world and life, or else cease its boasting, confess itself beaten and go out of business.

Statesmanship by Parade!

New York has had a great procession in the interest of Preparedness. Of course Chicago must have another, and, true to the Chicago spirit, it will be a bigger one. It is quite the fashion in the United States at the present time to reform the state and advance the interests of the nation, indeed, solve the world problems, by Processions. "Anything from tuberculosis to treason" can be remedied by "Processions." No women are so dainty or veterans too rheumatic but what they are willing to save the country by marching. Before what the *Tribune* calls "The Navy League's Vast Chicago's Plea" is "pulled off" and before the enthusiasm strikes us off our feet, it might be well to inquire into the significance and potency of this argument that seems to appeal so strongly to a certain class of statesmanship and a certain school of "Christian warriors" and fighting parsons.

Forty years and more residence in a city that counts its inhabitants by millions, makes this kind of an argument a little monotonous. It is not hard to get up what looks like an "imposing procession" in a city where down town streets for twelve hours each day in the week constitute a jammed procession, requiring a most efficient army corps of mounted police to keep the "columns moving." The Ringling Brothers can easily cause a conjestion that "suspends traffic" for hours.

Then, alas! one knows how these things are "worked up!" The "Colonel" who organized the "imposing parade" in New York said last Saturday to the press, "It took six weeks of hard work by hundreds of men to organize this great demonstration." He did not say how many dollars it took to enlist the co-operation of this army, for it is safe to say that in New York, as in Chicago, there is a lot of work done on flags and floats with banners and with drums not for the love of the cause but at so much per. Who is to do the work? Who is paying the bills? How much does a shouting crowd mean?

Then these great equinoctial storms in American politics are the result of far-reaching movements and heavenly combinations, and of course it is merely a conjunction of forces known only to the astronomer that brings this great portentous rising of the Middle West in a nervous dread of foreign foes, and a great anxiety for the safety of their homes, on a date startlingly near to the great quadrennial meeting of the "G. O. P." Of course this will have nothing to do with candidates, resolutions, or platforms. Paraders will sleep on the sidewalks in self-effacement in order to give the delegates to the great Republican Party Convention comfortable beds to sleep in. Among the things promised in this great parade is a "great rally at the Auditorium or Coliseum, oratory by speakers of national fame and perhaps fireworks at night!!!"

The preliminary announcement made by the great daily organ of the "big bass drum combination" is that a hundred and forty-five thousand men and women in the New York line will be exceeded, and they will "offer a living argument" in favor of an army and navy capable of defending the United States. Surely there will be a lot of men and women in this procession who will need protection in case of war, and many of them will be a long way from the firing line, too.

Seriously, looked at in the light of the centuries, measured by the potencies that sway the generations, how silly is this manufactured show, money-made procession, committee fostered patriotism, simulated heroism. How would Emerson look in this procession? Think of James Russell Lowell, George William Curtis, Julia Ward Howe forming a squad led by Abraham Lincoln. Is it necessary, as one of Chicago's great preachers would emphasize in a recent interview, to "freshen us up a trifle." Will the "whole world sit up and take notice" if we make a demonstration greater than New York? Is it necessary, as the leader of the Boy Scout movement says: "The boys should be in that procession. Such a gathering creates new patriotism, instills an awakened spirit in our citizens," and still sadder does Congress need this "lasting (!) lesson!" A confessedly skilled statesman, one who has sat in the nation's councils, thinks that "something in the nature of a demonstration is the only thing that will wake the people up." Do we need a parade to "drive home to Congress the need of preparedness?" Chicago's fighting Bishop calls this promise "Fine! Fine!" He wants a parade that will "eclipse the eastern demonstration, because Chicago is more whole-hearted and more intensely patriotic."

Well, perhaps it is so. But we will hear above and beyond the shouts the wail of the European widows. No flags or banners can conceal the ghastly line of cripples beyond the seas. No Boy Scouts can shout loud enough to drown the groans of men, whose limbs are torn by barbed wire in the trenches. If we need an army to increase our army, let it be done with bowed heads and on bended knees of humiliation and contrition. Let us not manufacture a fell enthusiasm of blinding patriotism that will commit the United States to more and more of the accursed loyalties that have marshalled ten million Europeans to their degradation, death and despair.

There will be no place made for them in the procession, but over and above the flippant lines and coarse enthusiasm, this mighty demonstration before the shrines of Mars and Moloch, may there appear, at least to the clear vision of a few, the face of Israel's

Prophets, who asked that "swords should be beaten into plowshares," the benignant face of the Prince who made India mild by his bloodless conquests, and the naked, unarmed figure on the cross of wood, that after all has disarmed armies, neutralized warlike nations and triumphed through love.

Heaven save Chicago from this reactionary appeal to the savage in man. But that is asking too much in these crass days of belligerency. May heaven save the nation from the illusions and patriotism of such demonstrations.

Japanese Immigration

With the Japanese government launching a protest against a certain wording of Representative John L. Burnett's immigration bill the question of Japanese immigration is once again attracting wide attention.

In reading the newspaper accounts of the Japanese protest two points must be kept in mind. First, the Burnett bill is in reality a Japanese exclusion bill directed particularly against the Japanese. Secondly, Japan's intention in protesting against it is not to seek, either immediately or eventually, the free immigration of her nationals into this country.

The first point calls for explanation. The Burnett bill does not name the Japanese among the races it wants to exclude, but proposes to exclude all aliens ineligible to citizenship. On its face the provision is applicable to all Asians. In reality, however, it hits especially the Japanese, because the existing Chinese exclusion law takes care of Chinese immigration, while the Hindu immigration is restricted by the voluntary action of the British government, which is always reluctant to permit Hindus to go abroad for fear that they may start seditious movements against British rule in India. The Burnett bill specifically names the Hindu as a race to be excluded and then goes on to add "aliens ineligible to citizenship" as another category of excluded Asians. At bottom and in its practical application, therefore, the phrase "aliens ineligible to citizenship" in this case means the Japanese. That is why Japan thinks the bill is a direct challenge to Japan's honor as well as to her sincerity in adhering to the "gentleman's agreement."

The second point is equally important. Let no American think for a moment that the Japanese protest against the Burnett bill signifies Japan's intention to remove the ban put upon the immigration of her nationals. Japan is, of her own accord, willing to restrict the immigration of her subjects for these shores, and has faithfully adhered to the "gentlemen's agreement." If the United States approaches her in a manner that will not injure her susceptibilities, Japan will be glad to renew the gentlemen's agreement in 1923 when it terminates and continue it indefinitely. What she resents is an unnecessary affront such as is implied in the immigration bill. The Japanese government thinks, and with good reason, that it has done everything to meet America's wish in the matter of immigration. Naturally she does not understand why it has to be made an object of such a thinly veiled insult at the hands of American legislators.

Statistical aspects of the actual working of the gentlemen's agreement are important. When that agreement began to work effectively in 1909 Japanese immigration to continental United States fell to 2,432 from 9,544 for the preceding year. Against 2,432 admitted in that year 5,004 Japanese departed from these shores. Again, in 1910 only 2,598 were admitted, while 5,024 returned to Japan. Since 1911 Japanese immigration gradually increased until in 1915 it reached 9,029. But it must be remembered that the increase is mainly due to the fact that those Japanese who had gone home on a visit in the preceding few years have gradually been coming back to this country, for the Japanese government has not been sending any new immigrants. That this statement is in the main correct can be judged from the fact that in the seven years from 1909 to 1915, 38,932 Japanese entered continental United States while 39,248 departed for Japan. It must also be kept in mind that the year 1915 was the exposition year, bringing many Japanese to San Francisco in connection with the Panama-Pacific International Exposition—an exposition to which Japan sent a magnificent exhibit in spite of California's ungenerous attitude towards her.

Japan would be neither logical nor consistent if she were to permit the Burnett bill to pass unchallenged, after she had protested against California's land law, which used exactly the same language as the bill in question in discriminating against the Japanese. Indeed, Governor Johnson intimated that Japan should first of all contest such bills as have been proposed by Representative Burnett when he, in defending the anti-alien land bill, uttered these words: "May I venture to call to your attention the immigration law now pending in Congress where certain classes, who are excluded from our country, are described as persons who cannot become eligible to become citizens of the United States."

If the utterances of Japanese statesmen and publicists indicate anything, they indicate that Japan is amenable to any friendly conference on the question of immigration. Their knowledge that the "gentlemen's agreement" is an unfair and discriminatory arrangement does not prevent them from abiding by it, for they are willing to concede that international relations cannot always be adjusted in perfect accord with justice and humanity. When San Francisco expelled innocent Japanese children from her public schools in 1906 Japan returned the "compliment" with a gift of $246,000 to the earthquake-stricken city at the Golden Gate. When California again slapped her in the face by enacting the anti-Japanese land law, she replied with an expenditure of $1,500,000 for the exposition at San Francisco. It is to be hoped that Japan will in the future prove as patient and gracious as in the past.

K. K. KAWKAMI.

Author of "American Japanese Relations," "Asia at the Door," etc.

"Yoh's got to put a certain amount of dependence on yohself," said Uncle Eben. "De man dat goes aroun' looking foh too much advice is liable to find hisself in de position of de gemman dat gits so interested readin' de time-table dat he misses his train."

THE PULPIT

Some Christian Pathfinders to International Peace

"Above All Nations is Humanity"

V.

Sir Thomas More—The Road of Reason

LAW.

Sermon Preached April 20, 1916, in Abraham Lincoln Centre, Chicago, by Jenkin Lloyd Jones.

STENOGRAPHICALLY REPORTED BY MISS MAY JOHNSON.

In the solemnity of this place, the beauty of this day, with the high causes of this generation in mind, we would worship this morning. Help us, O Thou Eternal Wisdom, to trust the wisdom that is given us out of the pages of history, out of the testimony of Thy chosen ones, and declared in the inner chambers of our own souls. Infinite source of love that broods over the bird's nest and guides the nest-builder, teach us also to love. O Thou infinite energy that swings the planets and keeps them in their courses and brings the flowers in their season, give us of thine own strength, renew our courage and direct our energies along the paths that lead to the triumphs of the spirit, the dominion of mind, the reign of law, forevermore. Amen.

About three hundred and eighty years ago the sweetest, the wisest, the gentlest gentleman in all England was first hung and then beheaded and his head was placed on the bridge that spanned the Thames.

Thomas More was nobly born. His father was an eminent barrister and judge. From his youth up he was complimented for his wit and learning. At fourteen years of age he was the page of the Archbishop of Canterbury. This Catholic Archbishop said to his guests one day, "Whoever may live to see it, this boy now waiting at table will turn out a marvelous man." At nineteen he entered Oxford, but his studies here were not completed, for after two years his wise and prudent father thought he was in danger of becoming too much enamored of classic lore and "mere learning," so he did what so many fathers have since done,—took him out of school that he might not be spoiled. However, the young man soon entered upon his law studies at Lincoln's Inn. At twenty-one he had already gained a seat in Parliament; at twenty-three he defeated an iniquitous subsidy bill cast by Henry VII., by broadly exposing it and reducing the amount of graft to fifteen per cent of the original sum asked for. And when the representative of the king reported the affair, he said, "A beardless boy stood up and defeated the bill."

Of course, from that time on he was not an acceptable person to royalty. He realized that he was doomed and was about to make arrangements to take up his residence on the Continent when Henry VII. died and Henry VIII. came into power, one of the brainiest men of the English succession, which is not saying very much, for brains are not at home under crowns. The power to think does not often run parallel with the prerogatives of the arbitrary ruler. But this king had sense enough to discover in Thomas More not only a man for the cabinet, a man for councils, but a man for companionship, a comrade of the heart, a fellow student, and so, from the office of under-sheriff he was rapidly promoted until he became Lord Chancellor of England. The king coveted his companionship and kept him at his elbow so constantly that he had scarcely time to give to his family, though the wise Sir Thomas said, "If it secured for the king a castle in Spain, my head would promptly be given in exchange."

When Henry VIII. wanted to put away one wife in order to take to himself another, he asked permission from the Pope of Rome. But here as on other occasions the Pope was staunch enough to deny favors to royalty, and when the king solicited the encouragement and co-operation of Thomas More, he was refused, the chancellor saying he could not declare "that right in a king that was wrong in a man." And so he was cast into prison, promptly convicted and duly sentenced and beheaded at fifty-two years of age. As I said before, he was the cleanest, sweetest, noblest man in England, a man with a great capacity for friendship and a genius for leadership.

Some years earlier there came into this life another life that has wrought itself deeply into the thought of England and into the growth of modern civilization,—Erasmus the Dutchman,, a wiser man than Luther, the thinker of the Reformation, although he never formally joined the movement. He found comradeship and subsequently a home with Thomas More. He has left a delightful picture of that home, which you will find copied in the article on Thomas More in the Encyclopedia Britannica. In the home of Thomas More were probably written two of the great classics that have come down to us from this period,—Erasmus' "Praise of Folly" and Thomas More's "Utopia."

It is of "Utopia" that I speak this morning. The book was conceived during an embassy in Flanders, after Columbus had made the discovery of the new world into which the crowded art and life of Europe were to overflow. Amerigo Vespucci had made his fourth voyage and had brought more definite information as to the possibilities of the new world discovered, and this blessed man, Thomas More, half in fun and all in earnest, conceived of a shadowy England in the western seas. He located a capital city, another London in this No Man's Land. Here he fancifully discovered a community that was developed from within, uncontaminated by England's royalty or even by Europe's Christianity, for they knew not of pope, king, kaiser or czar, Christian creed or ceremony. They had established this commonwealth by virtue of the inherent sense of a wholesome community, following the lead of reason and of science.

The story of this dream city constituted the second part of "Utopia," as we now have it. It was written when the author was thirty-five years of age. The next year he wrote Part One, which was a more direct attempt to describe the social and commercial conditions of England of that day, in order that the possible England in the newly discovered island of the western seas might stand out in more striking contrast.

In this dream community the people were not permitted to wander away from home except by consent of the magistrate, and then they were considered guilty of certain disloyalties, or, at least, certain indiscretions. In this dreamland gold and silver were considered the base metals, because they were of no utility. They were used to make the menial instru-

ments of the household. Chains for prisoners were forged in gold and silver. Iron was the valuable metal, and was used for coin when necessary. But they had little use for money in this place, for money corrupted character. They had great use for toil. Every man and woman worked six hours a day, and the amount of work accomplished in that time served not only to meet the present economic needs of the people, but to provide a surplus which was laid by for emergencies. This six-hour a day industry, he estimated, was sufficient, because in England, the real England, the strenuous hours, the over-work, the wretched women, the under-fed children were the direct result of the large percentage of the people maintained in idleness. The so-called leisure class was the burden of England and one of the direct causes of the terrible mass of suffering and congested inequality. The sad condition of the English at that time was ascribed largely to the great number of discharged soldiers who, after the bloody wars were over, went up and down the country committing depredations and stealing where they could not beg an inadequate living. The land having fallen into a few hands, ever into fewer hands, had been withdrawn from the agricultural industry because there were no laborers, and had been given to the raising of sheep since this was the easiest way for the landlords to meet their needs, thus reducing the opportunity for toil and consequently adding to the increase of corruption.

In this dreamland lying in the unsurveyed western seas, children were allowed to have gems, precious stones and jewelry for toys and ornaments, but as they grew older they were anxious to lay these things aside as they did their playthings, because their elders did not wear them and they were anxious to be placed in the class of grown-ups.

In this country hunting was a department of the butchers' trade and was considered the least honorable of the butchers' activities. For they could not understand what pleasure or justification there could be in seeing a dog or a pack of dogs chasing after a frightened hare any more than seeing one dog chasing after another. They had soldiers under discipline and training, but in this country it was considered more honorable to kill the offending and invading king by strategy and deceit than by sacrificing the innocent lives of others. Indeed, the chief use they had for their accumulated money was to buy off the demands of invading nations, should they ever come, rather than to kill them. They considered it a more economic and righteous way to meet impending danger.

There was religion on this island. The inhabitants had never heard of Christ until the island was discovered by Europeans, but they who preached of him were listened to with interest. The islanders accepted the theory of Christ promptly and heartily because, as they said, it was what they had already been reaching after and practicing. There were few churches in this island of Utopia, but these few were large and very simply furnished. There were also few priests, but they were men of exceptional earnestness and marked piety. There were differences of opinion in theology in the island, and those who had special ideas and peculiar notions were allowed to keep and practice them in their own way unhindered in their own homes or in small chapels; but at the great places of worship only that was considered as fitting ritual which appealed to the universal emotions of mankind. The service was the worship of the infinite Essence, of whatever name. And the men who presided at these altars were men who, because of their breadth and ability, commanded the interest of large masses of people.

It was in some such way as this that Sir Thomas More, the great reformer before the Reformation, outlined his ideals of science, law and the social economy which should determine the relation between man and man and order the well-being of the community.

In Utopia they called the outlying nations "neighbors," and their system of diplomacy and intercourse was based on their mutual interest, their common needs and their common desires.

In this shadowy island of Nowhere we have the projection of the ideals of a great thinker, an astute lawyer, an eminent jurist, a competent author, the first lay chancellor that England ever had, and the author of the first book of prose in English literature, a life of Edward V. In "Utopia" we have in parable form the conception of a community finding its ordered relation with the rest of the world. This is one of the most eminent in the splendid list of publications, beginning with Plato's "Republic" and ending with Anatole France's "The White Stone," all of which have undertaken to show in story fashion the state that is to be. Between the two we have Johnson's "Rasselas," William Morris' "News from Nowhere," Bellamy's "Looking Backward," Howell's "Altruria" and H. G. Wells' "When the Sleeper Wakes." Next in merit to Plato's "Republic," perhaps, comes this dream of Sir Thomas More's in his "Utopia." And in "Utopia" the gracious layman put his finger on the sore spots of the England of his day, which proved to be very much the same as the sore spots of not only the England but the America of our day and of the would-be civilized world. For legislation is still too much in the interest of capital at the cost of labor. Society pretensions, follies and extravagances still contribute to the high cost of living, religion is still distraught with schisms, formalisms and dogmas and grownup men and women still waste their time and substance in the search of the gauds that do not decorate and the flippant draperies that serve neither health nor beauty.

It is as obvious today as it was in the time of Sir Thomas More that homeless boys, jobless men, hunted women and debauched girls are the direct result of social extravagances, the violations by the so-called favored of the most obvious requirements of the laws of purity, economy and justice. Now, as in the time of Sir Thomas More, society is damned from above, corrupted by the extravagant and the cultured, and responsibility, in the last analysis, rests with the legislators rather than with those who are legislated for. It would be well for our legislators to note the fact that only those who are not willing to play the game of life fairly turn promptly to the protection of force and the weapons of sharpened steel and explosives. Law and order are the children of reason and not of violence. Love and righteousness are not promoted by cannon and bayonet. Brawn is never the safeguard of a nation seeking for the internationalism that is already farther on the road to realization than

the war-blinded Powers of Europe and America can yet understand.

There is today a call for Utopian simplicity in dress, Utopian democracy in labor, Utopian contempt for gold and silver, Utopian reverence for iron and the other more useful metals, if we would approach the problem in the spirit of this benignant layman, this man who in twenty years spent in the confidences of a king preserved his integrity and did not lose his independent mind. "Save me my mind, O God," was the high prayer of Paracelsus. And mind does not mean simply sense enough to come in out of the wet. It does not mean mere skill in casting up interest on a note. Mind does not mean simply sagacity enough to take care of yourself and your family and provide for their dependency and consequent degeneracy after your death. Mind means the ascendancy of spirit above matter and the triumph of justice over wrong. Mind means citizenship equipped for the service of the state. These things are counters of mind. The entire social fabric needs more mind. The boys and girls who are bewitched with the dance and pleasures to the neglect of their lessons need more mind, and perhaps their teachers who fail to woo them from their waywardness need more mind. Their fathers and mothers, who wring helpless hands and say, "What can I do? They have gone beyond my power," need, or have needed at some critical past time more mind. All of us are victims of a vacant mind, including those now agonizing on the blood stained fields of Europe. For it is thought that makes right living; it is reason that makes right emotion. It is brains, not brawn, that constitute the bulwarks of a nation.

Sir Thomas More and the rest of these dreamers were no sentimentalists wanting brain, no gushing sensationalists wanting sense, no fiery revivalists swept by impossible schemes, but they were cold, hard students of history. They were deliberate investigators of mind, they used mind and served it.

There is perhaps no one of his day with whom we are as well acquainted as we are with Thomas More and his contribution. We are permitted to look into his home through the keen eyes of Erasmus, and we thereby discover how fitting it was that in this home was probably written the "Praise of Folly," the other great classic of that time, an anti-war, anti-aristocratic and pro-democratic document illustrated by the incisive pencil of Holbein, the father of modern cartoonists. And we have the details of More's life written within forty years after his death by his beloved son-in-law, Roper, the husband of the strong-minded daughter Margaret, on whose arm he leaned, weakened by his prison confinement, as he marched out to his execution. This life by Roper is filled with the most revealing of details, and so we are brought close to the workshop of mind when we come to study this layman, who was true king of England, overruling the ambitions of the wicked crown-wearer we call Henry VIII.

When it came to the last hour in the life of this great thinker, he said to his executioner, who was choked with tears and scarcely able to walk to the scene of humiliation and pity, "Pluck up courage, my good man. Help me up these stairs. I care not how I come down. My neck is short. Do your duty." Shortly before death he said to his son-in-law, who was altogether worthy the splendid daughter, "There are three desires in my heart,—universal peace, the unity of the church, and the elimination of the marriage scandal of the king." At this distance the last of the three wishes may well be interpreted as a desire for the elimination of corruption in high life and of the social degradation of those in power. Three things,—universal peace, the unity of the church and the purification of society.

These desires on the part of the organizer of the No Man's Land that was a shadow of the England that might be, were fulfilled in "Utopia," not by miracle nor by revelation, but by following the safe and available road of human reason and obedience, to that order of society which we call law.

"Oh," but you say,—how often we hear it,—"You cannot make men moral by act of Congress! You cannot make men sober by an ordinance of the City Council! Morality is an inward and a personal matter." There is no more superficial dogma peddled by superficial thinkers today than this. Quite the reverse is the unanswerable truth. We are made moral day by day by the exactions of society, the better sense of the community expressed in that which we call law. The thing we call common law, which is the basis of the jurisprudence of all modern nations, represents the evolution not of the individual, but of the *common* sense of the community. We are made moral by a righteous law. There is a mighty educative power in a word, duly emphasized by the voice of the state, which ought to be, primarily, the voice of the people. Where such forces are withdrawn society disintegrates.

Yesterday I enjoyed the company of David Starr Jordan at luncheon, and we spoke of the low morality revealed in the concentration camps of the Belgian refugees cared for by poor, hard-worked Holland. We are told that many of them proved ungrateful, flippant, and solicitous only for their own comfort and the small, cheap luxuries of the camp. Said Doctor Jordan, "The Dutch people should reckon on the demoralizing power of dependency. They ought to realize that this is always the character of refugees when once loosened from the protection of social bonds and the stay of established law. The instant these restraints are withdrawn, men and women inevitably sink to the lower levels of passion. This accounts for the monstrous degeneracy of soldiers in camp, on the passion side. Drunkenness, debauchery and harlotry are generally accepted as inevitable accompaniments of camp life and are considered a military necessity in the ordered regulations of many military camps, thus justifying the assertion that a large per cent of our morality is nothing but legality. If you want to lift the drunkard out of his debauchery, remove from him the obvious temptation. The town with the saloon on every corner proves a canker sore in the community that would otherwise be wholesome, industrious and modest, a legitimate center of the better interests and the higher life of the man.

Now let me review my main contention of this course of five sermon studies. I have tried to discover some of the great conquering pathfinders into internationalism.

First we found Benedict, who introduced the Benedictine Rule, making labor, good, honest, sweat-producing labor an ordinance of religion, and who led forth his men from Monte Cassino in Southern Italy

chanting the slogan, *"Laborare est Orare,"*—to labor is to pray. This conquering army subdued Europe, removed geographical boundaries, made insignificant and unimportant the lines on the map. A few centuries later, Francis rolled his silk and velvet robes into a bundle, laid it at the feet of an ambitious society father, and faced the world naked, seeking a way of helping the suffering and alleviating the woes of the world, and becoming thereby an internationalist. He marked the way and paved the road out of national conceits into international comradeship. And when Michael Angelo sprung the dome of St. Peter's, chipped his great Moses out of the dead marble, and painted those lines of beauty which are in league with the art of the world, becoming, as he said, a humble student of the greater masters of Greek art, he became thereby a great prophet of internationalism. There are no national boundaries to beauty. The great song makers belong to no language and resent any claims of any one people against another.

When the humble little copyist, "Little Tommy Hammerkin," in his closet poured out his heart to his portfolio, sang his soul out in terms of reverence, wrote out his heart in language of humility and gratitude, with no designs upon future ages, no expectation of a future audience, he gave to the world the most conquering book ever made next to the Bible, judged even by the book sellers' standards. But more than that, he joined the universal brotherhood and became a member of the universal church, a citizen of the Kingdom of God on earth.

Today I take this last illustration, the splendid pathfinder into internationalism by the road of law and reason. We can hardly conceive of the radical audacity of this Lord Chancellor who dared locate in the unsailed seas of the West an island patterned after England, but an England that had climbed into an ordered and devout life, without the help of Christ, miracle or Bible. These islanders had followed the lines of human reason, they had been tutored by the wisdom of human society, they had evolved, to use a word he did not know, and to appeal to a principle then little apprehended—they had *evolved* the law that makes life beautiful along the lines of reason.

These, then, are the great Pathfinders, the great pathmakers of a life that leads inevitably to internationalism—Labor, Service, Beauty, Worship, Law.

Meanwhile, what has become of our nationalism?

Again I voice the wisdom of my guest of yesterday. Talking along these lines, Doctor Jordan stated that the Napoleonic regimé started as a democratic movement against the authority of unrighteous aristocracy. In order to atone for what seemed to be taken away, there grew, partially through Napoleon's initiative, but more as a result of his work, this other fetish of the modern world, which is,—dare I say it,—nationalism. "Nationalism, the fetish of the modern world," is the phrase which David Starr Jordan has put into my mouth, and I am grateful for it.

Guided by these great travelers on these great international lines, we promptly pass beyond the conceit of nations, we rise above the folly of thinking that nations, our own included, are fixed entities in the world of God, well defined units with fixed boundaries that you can discuss and dispose of as you might of a block of stone or a piece of cloth. You might as well try to organize units out of blue-eyed men as distinguished from black-eyed men, as we do try in vain to establish permanent lines on the flowing lines of color or skin pigment. We can never succeed in establishing a state or community on the basis of black, white, red or yellow skins, because all these boundary lines of color will fade or be changed by the universal qualities of sunshine, good living and true heartedness. Who can build a fence high enough to shut in Booker T. Washington, or one sufficiently barbed to shut out Confucius or Buddha, or even the humble red man of the West, when he makes common cause with thought and reason and becomes a cultured and refined soul?

The only line that seems to prevail at all in establishing national boundaries is language, and that would seem too short a measuring line. We call those brothers whom we can understand and call those foreigners with whom we cannot communicate. This distinction holds better than any other, but it holds good only when you keep your boy and girl from going to school. It holds good only when you put a limit to intelligence. We in this country are more guilty of being bound by the fetish of our own language than any people in Europe. It was noticeable during our recent visit to the neutral countries that everywhere we met men and women who were humiliated by the fact that they could not talk English, everywhere offering humble apologies and excuses, while the cocksure conceit of our American band never thought of apologizing for inability to talk Norwegian, Swedish, Danish or Dutch. This fact should give rise to a broader culture scheme, for it is a constant humiliation to us that pupils of limited privilege come to us from over the water adepts in several languages.

My point is that you cannot make even this most definite boundary of a nation hold. We are being borne along the tide of internationalism, steadily and surely into some kind of international speech, some sort of universal language. We have it now in all the realms of science. We have it in all the domain of what we call natural language. We can understand a smile amid all the confusion of European tongues. We can interpret a kiss everywhere without the aid of a dictionary. We know what a clinched fist means, and we respond to the grasp of a warm hand without any help from an interpreter.

Here, then, at the end of this Lenten season, wherein the Christian world has been seeking the consolation of Christianity,—salvation,—let us take the word for all it will stand,—the salvation of the individual and the community,—am I not justified in seeking the help of these great pathfinders into the internationalism which is no more and no less than the hope of the gospel of the man of Nazareth? What he called the Kingdom of God, Sir Thomas More called "Utopia," William Morris called "Nowhere," Howells called "Altruria," Anatole France described under the title of "The White Stone," and Bellamy under "Looking Backward."

May the Easter season bring us the budding life of a new hope, undaunted by war's terrors, undimmed by the trenches' powder smoke. As long as men learn to labor and to serve, as long as men and women are swayed by the beautiful and in spirit are compelled to bend the knee in adoration before the ineffable and unspeakable, as long as men try to organize so-

ciety along lines of reason and law, the Kingdom of God will be advanced and we shall grow more and more uncomfortable in any barring out of creed or nationality, more and more confined in any patriotism that does not encircle the globe. No flag can be so entrancing as to satisfy all the longings of our hearts unless it is rimmed with the white border of universality.

For the guides of the past, for the inspirations of the present and the beckonings of the future we give thanks, Father. Help us to continue our journey towards the kingdom of light, the realm of law, the home of justice. Amen.

THE CREATOR.

He takes the scent of the softening ground
Where the first green blade pricks through,
He takes the reddening maple bough
A-slant against the blue,
He takes the cheer in the robin's song
And the flash of the bluebird's wing,
The joy of prisoned things set free,—
And of these he makes the Spring.

He takes the sheen of the waving wheat
Where the slow cloud-shadows pass,
He takes the brook's soft rippling tune
And the daisied meadow grass,
He takes the swish of the mower's scythe
In the noontide's hot, white glare,
The joy of labor and growing things,—
And makes the Summer fair.

He takes the sound of the dropping nuts
And the scent of the wine-sweet air
In the twilight time of the year's long day,
When the spent Earth kneels in prayer,
He takes a thousand varied hues
Aglow in an opal haze,
The joy of the harvests gathered in,—
And makes the Autumn days.

He takes the peace of the snowy fields,
Asleep 'neath the clear, cold moon,
He takes the grace of the leafless trees
That sway to the wind's wild rune,
The frost-made lace on the window pane,
The whirl of the starry flakes,
The joy of the rest when toil is done,—
And the quiet Winter makes.

He takes the years,—the old, the new,
With their changing scene and brief,
The close-shut bud and the fruiting bough,
Flower and fading leaf,
Grace and glory and lack and loss,
The song, the sigh, the strife,
The joy of hope and the hope fulfilled,—
And makes of the years a life.

He takes our lives and the sum of them,
His will and the will of man,
Evil and good and dream and deed,
His purpose and our plan,
The thwarted lives and the crippled lives
And the things that gave them worth,
The joy of life and the pain of life,—
And makes the Heaven and Earth.

—Annie Johnson Flint.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XI.

Mohammed 570-632

The Birth of a New Religion.

Mrs. I. S. Rosenfels—Leader

"There is no God but Allah and Mohammed is his prophet."

Arabia, a region of fiery sands bordering the Red Sea, was the cradle of Mohammedanism. Not all of that country is barren,—rock, mountain and strips of verdure alternate with desert, and wherever there is water, grow the balm shrub, date and frankincense trees. Some miles inland from the Red Sea are located Mecca and Medina, the two cities associated with the name of Mohammed. At the beginning of the sixth century two caravans, one from the south in winter, and the other from Syria, supplied Mecca with merchandise, etc. In Arabia a form of nature worship was practiced from earliest time. Sun, moon and stars were worshipped, and special stones were supposed to contain deities. Mecca was considered a sacred city because it contained the Kaaba, the black stone, supposed to be a meteorite. There four months out of every year were devoted to the rites of pilgrimage, during which time warfare ceased and the desert was crossed in safety. The Arabians shared with their cousins the Jews a great talent for religion, fostered by their nomadic life. They were familiar with the Jewish religion. Paul had been in Arabia and Christianity had many converts among them.

Mohammed was of a priestly family, of the tribe of Kareish, guardians of the Kaaba, and from his infancy was familiar with religious ceremonial. Presumably he was born in 569 A. D. and many marvelous stories are told of his early life. His father died before his birth, his mother when he was very young, and his grandfather, who then cared for him, died when Mohammed was only two years old. By his uncle he was raised in the best Arabic way. This did not include education, not even reading and writing, but he was a thoughtful boy, possessed of a strong and expansive imagination. At the age of eighteen with his uncle he took his first caravan trip to Syria and became a trader. The route lay through regions rich in fable and traditions and the stories of the desert filled Mohammed's mind with lore. On this journey he met a Christian monk from whom he gained his knowledge of the Christian faith, to which was added a reverence for Syria, because it was the

land whither Abraham had gone from Chaldea, taking with him the worship of the one true God.

When about twenty-five he became steward to Kadijah, a rich widow, and directed her caravans. This business relationship ended in marriage, and although he was twenty-five and she forty, this seems to have been a most affectionate and wholesome union. To her he first spoke of his belief in one God and she became his first convert. Her riches and his moral worth placed Mohammed among the influential men of his native city. He now had leisure and spent much time in reverie and religious speculations. From his wife's cousin, who had translated parts of the Old and New Testaments into Arabic, he is supposed to have derived much of his information concerning these writings. He also learned of the Mishna and Talmud from his cousin, who had been a Jew. As he became spiritually religious he grew more and more disgusted with the idolatrous worship around him. Following the example of the Christian anchorites of the desert, he spent much time in prayer and meditation. The world had fallen away from the true faith, the work of the prophets had been forgotten and the need of reform gradually filled his mind. He felt the time was ripe for another prophet to come forth and declare that there was but one true God, the Creator of the universe.

He became subject to dreams and trances. He would lose consciousness and lie on the ground insensible. His adversaries have called this epilepsy, but to the devout Moslem it was the working of prophecy. At length, in his fortieth year, the vague was made to take form by a divine annunciation. He was passing the month of Ramadhan in a cavern when he heard a voice calling to him in the night. A bright light caused him to swoon. An angel appeared in human form, displaying a silken cloth covered with written characters. "Read," said the angel. "I know not how to read," replied Mohammed. Then said the angel:

> Read in the name of the Lord who has created all things. Read in the name of the Most High, who taught man the use of the pen; who sheds on his soul the ray of knowledge and teaches him what before he knew not.

Upon this Mohammed's mind was enlightened and he read this decree of God as afterwards promulgated in the Koran. The messenger announced, "Oh, Mohammed, of a verity thou art the prophet of God and I am his angel Gabriel." So began his mission When he came to Kadijah, trembling, after his vision, she said:

> Allah will not suffer thee to fall to shame. Hast thou not been loving to thy kinfolk, kind to thy neighbors, charitable to the poor, hospitable to the stranger, faithful to thy word, and ever a defender of the truth?

For a time Mohammed confided his revelations merely to his own family, but gradually began to dissuade his people from their idolatries. At the end of three years he could count only fourteen converts. For ten years he continued a quiet, patient work of reformation and slowly the leaven worked.

Then opposition began and we find a hunted man, strong in his convictions, saying:

> Should they array against me the sun on my right hand, and the moon on my left, yet while God should command me, I would not renounce my purpose.

Flight becomes necessary. Mohammed and a companion conceal themselves in a cavern near Mecca. The fugitives hear the approach of their pursuers. The friend says, "We are only two." "There is a third," said Mohammed. "You, I and Allah." But a spider during the night had thrown its web across the opening. A dove sat quietly on her nest nearby. These witnesses to an assumed solitude within saved Mohammed. Bosworth Smith, in speaking of it, says: "This, one of the sublimest stories in all history, has been made to mark the era of Mohammedan chronology, Anno Hegira I, the Year of the Flight."

The safe arrival in Medina, where he was promised protection, marks the turning point in Mohammed's career, which now became one of unbroken calm. He still maintained a simple way of living; but no longer faithful to the memory of Kadijah, he indulged in many wives. Also, instead of being content to make conversions slowly, by teaching alone, he resolved to turn his followers into an army and force conversion. Now began a conquest by Islam which at the time threatened Europe and was stopped only by the forces of Charles Martel and John Sobieski. Mohammed argued that Jesus and Moses, the early prophets, had not done enough; that he, the last of the prophets, was sent with a sword, in the belief that "Whoever fights for the true faith, whether he falls or conquers, will assuredly receive a glorious reward." It might almost seem that today the Christian world has accepted the sword at Mohammed's supposed valuation. Later books, however, say that Mohammed should be relieved of the responsibility of the warlike side of his religion; that, in fact, the taking of the sword broke his heart.

Seven years after the Flight Mohammed made a pilgrimage to Mecca and was received with honor. In the eleventh year of the Hegira he was stricken with illness. For days he lingered with a burning fever and uttering a prayer he died in the arms of his favorite young wife Ayesha.

The sacred book of Mohammedanism, Al Koran, "The Cry," or, as later authorities call it, "The Reading," comprises the sayings of Mohammed, taken down bit by bit by his followers on shell, a bit of hide, stone, anything that was available, and thrown into a bag which was kept by one of his wives. One writer says of it that it is "the best known and most revered book in all the world." Emanuel Deutsch says of it:

> No religious work extant bears so clearly and emphatically the traces of one mind.

It consists in the main of disconnected bits of wisdom, history, tradition and ritual. It is long and most difficult for anyone not a moslem to read in its entirety. It would be a real trial to read it all. Yet there are Mohammedan doctors who have read it 70,000 times. They have mosques where it is read daily; thirty relays of priests take it up in succession, get through the whole each day. The first principle is an intense belief in the unity of God and every chapter is introduced with the words "In the name of Allah, the merciful and compassionate." Mohammedanism is the simplest of all religions. Five ritualistic requirements are made:

1. The repetition on proper occasions of the Creed: God is one God, the Eternal God.

2. Prayer five times a day, turning the face toward the Bible or point of adoration. In the beginning this was Jerusalem and later changed to Mecca.

3. Fasting. On certain days the faithful fast from sunrise to sunset.
4. Alms giving. We must have thought for the dependent.
5. Once in a lifetime, if possible, go to Mecca. This was the Pilgrimage, the haji.

Mohammed raised the standard of women, granted her property rights, never held slaves and was opposed to gambling.

Oscar Mann, professor of Orientalism in the University of Berlin, gives astonishing figures to show how Mohammedanism has been spreading, by pacfic methods, during the nineteenth and twentieth centuries. It has taken possession of the old territory of Buddhism and Brahminism in Africa, not by the ordinary missionary methods of ordained priests, but by the persuasive purpose of Mohammedan laymen.

While the coarseness of Turkish rule is often charged to Mohammedanism, it is hard to say what it would have been without the constant restraint of Islam.

QUESTIONS.

(1) What Hebrew influences colored Mohammed's religious life?
(2) How and where was the Koran written?
(3) What is the first principle of belief of the Moslem?
(4) What did Mohammed do for women?
(5) Give his dates.

THE POWER OF LITTLE THINGS.

The sparkle of the drifted snows,
A drop of dew upon the rose,
A breath from where the clover blows,
A June-time breeze,
A flash of sunshine in the gloom,
A sudden glimpse of orchard bloom
Through fresh, green trees.

A dream by crooning brook beguiled,
A sweet, low note from out of the wild,
The joyous laughter of a child,
A snatch of song;
A smile that drives away grim care,
A word that lightens our despair
And makes us strong.

A birdling in its downy nest,
A tiny head on mother's breast,
A glance by tender love caressed,
A woman's kiss—
All these are little things, I trow,
Yet, one by one, for us they grow
Life's sum of bliss.

—Laura Alton Payne.

TO GIVE IS TO LIVE.

"Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give is to live.

"He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny is to die."

—Exchange.

STUDY TABLE

Two Books On Peace *

In the multitude of books brought out by this dreadful war, a few still make the plea for peace. Two such are at hand. The first is David Starr Jordan's "War and the Breed." It is a statement of the biological argument that war leads to the downfall of nations. Its fundamental proposition is "that war leads toward racial decadence by the obliteration of the most virile elements, these being thereby left unrepresented in heredity." This is not a new theme to our author, who has elaborated it twice before, but the book is a new one. The old matter has been revised, corrections have been made and new material has been added. The book deserves careful and thoughtful reading. It is a great collection of facts, strongly presented. We readily admit Dr. Jordan's main contention. The biological argument is not, however, altogether simple and one-sided, and such admissions as the following are significant: "Yet out of this decadence natural selection may in time bring forth better strains, and with normal conditions of security and peace, nature may begin again her work of recuperation." . . . "But a good stock possesses power of recuperation and regenerative processes have been evident in France for the last twenty yars. Peace and security, industry and economy, enable the natural sources of selection to operate. This means race regeneration. The nation has been sorely wounded by her own sons. She has been making a healthy recovery." And, on the very day we read Dr. Jordan's book, a crowded meeting of American women listened to a woman speaker urge that women of the better opportunities should leave child-bearing to lower-class females, and the women present nearly mobbed a person who distributed printed slips telling them how they could avoid becoming mothers. Such a condition in a land of peace is as threatening to a race as war's selection. In saying which we are not attacking Dr. Jordan's book. What he says should be known and pondered.

The second book is an appeal addressed to "Great President of a Great People: Leading Republic of the World: Neutral Nations in all the Earth: Church of God Everywhere: Noble Men in all Lands: Mothers of the World: and Lovers of Peace Among the Nations at War: Yours is the August Opportunity and yours is the Solemn Responsibility in the Gravest Crisis that has ever overtaken the affairs of men!" This quotation fairly represents the author's style throughout. His way to peace is to appropriate $20,000,000 for Red Cross work equally between the Allies and the Central Powers, to ask a month's truce, to ask the combatant nations why they are at war and how they will make peace, to appeal, to call a conference of neutral nations to counsel, inviting the warring nations—then, if necessary, to withdraw proclamations of neutrality, send half of our fleet to the North Sea, exert commercial pressure, and finally to intervene strongly but mercifully by the sword.

FREDERICK STARR.

*War and the Breed. David Starr Jordan. Boston: 1915. The Beacon Press. 16°, pp. (x) 265. Price, $1.35 net.
The World Crisis and the Way to Peace. E. Ellsworth Shumaker. New York: 1915. G. P. Putnam's Sons. 16°, pp. (v) 110. Price, 75 cents net.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR..... JENKIN LLOYD JONES
ASSISTANT EDITOR..... EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred V. Hawley, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

TO THE WOMEN OF AMERICA.

The following appeal was submitted through Mrs. William Cumming Story, President of the D. A. R., to the Woman's Congress, recently in session in Washington, to consider preparedness:

Upon the shoulders of American mothers and fathers today rests the greatest responsibility ever placed on the parents in the world's history, especially the mothers that through the pangs of childbirth have made all things possible. The suffering mothers, sisters and sweethearts of millions of men in the trenches, and the disabled dead and dying soldiers, in the world's most horrible conflict, are appealing to American women to save their men that were babies; made possible, born and nourished by women.

Millions of bullets and every conceivable modern fiendish device that the mind of man can conceive for killing their fellow men are filling the ships that are daily leaving American ports. Billions of money is being made on the profits of this war traffic, and the enormous wealth thus realized is being placed in fabulous loans in this country to the warring nations, to enable them to prolong the murderous warfare and the "gunmaker's" profits.

These American manufacturers of war munitions and their bankers, the most cold-blooded, inhuman men known in history, furnish the campaign funds for political parties that they may be permitted to continue their European trade while Mexican women see their men murdered with American made guns and ammunition. These well fed and groomed selfish creatures are back of the "War Party" that today is demanding free military training in our public schools of American boys that they may perpetuate their traffic without increased taxation, on their rapidly growing and fabulous personal incomes, and their war munition factories, with recently double and quadrupled capacities.

WOMEN OF AMERICA, your suffering sisters of the old world are frantically appealing to you to save their men, that were their boy babies, from extermination.

You are all powerful in this, the most terrible crisis in the world's history.

CHRISTIAN PREPAREDNESS.

A Notable Gathering.

"We believe it is time for the Christian Church to speak and act in strength and assurance of a deep and full loyalty to Jesus Christ."

These are the opening words of the "Declaration" made by the American Council of the World Alliance for Promoting International Friendship through the Churches, whose first National Conference was held at Garden City, April 25-27. The Council itself consists of two hundred and fifty of the most outstanding Christian citizens of the United States.

The Conference was a notable one in many ways—in the utterances made, in the practical harmony of views, in the addresses delivered, and in the splendid manhood present. Members of the Conference are conspicuous leaders in their respective communions. Although none were officially appointed as representatives, yet in fact in their persons they represented forty denominations, having a church membership exceeding twenty-three million.

The Declaration was brief and the resolutions were few. Many suggestions for resolutions were indeed offered, but it was felt that a short declaration and few resolutions would avail more than a long declaration and many resolutions.

The churches and Christians of America were earnestly invited to co-operate in this movement to promote friendship and good will among the nations, for "permanent peace must be ultimately based on religious sanctions, and back of all international agreements must be good will."

There was no particular discussion of the questions of "military preparedness" or "anti-preparedness." In regard to their issue diverse views occasionally came to the surface. But all were agreed that the permanent peace of the world ultimately depends on the development in many nations of a "spirit of good will and brotherhood," and that it is the special work of the church "to make all men believe that the gospel of love and faith and hope is practical, the only practical way of life for men and nations." "Loyalty to the Kingdom of God" was declared to be "supreme above all loyalties." The special and essential contribution of the church and of Christians to "preparedness" for permanent peace is not physical, but moral and spiritual.

To aid in this highly important and highly difficult work every communion and denomination in the United States

Increase Your Salary

The Gregg course offers the surest and quickest way to get a good position. Thousands of graduates with leading Chicago firms owe their initial success to Gregg training.

Enroll at any time DAY OR EVENING SESSIONS

Gregg training prepares for stenographic, secretarial, reporting, teaching and civil service positions. Expert teachers; individual progress; superb equipment; ideal environments and a select class of students,

Call, write or telephone (Randolph 6040) for catalogue.

GREGG SCHOOL
6 North Michigan Avenue - - Chicago, Illinois

is invited to establish a Peace Makers' Commission, if it does not already have one, in order to enter thus into close affiliation and practical co-operation with the American Council of the World Alliance. Every local congregation also is invited to connect itself with this world movement by establishing its own Peace Makers' Committee. The service which these Committes can render is unique and essential.

The headquarters of the American Council is in New York. For information regarding this movement and the work proposed for Peace Makers' Committees, inquiries should be sent to the Secretaries, Rev. Frederick Lynch or Rev. Sidney L. Gulick, 105 East Twenty-second Street.

"WAIT."

This is an hour which tests the souls of men. At a time when our brothers across the sea are engaged in the most terrible war known in history, we are urged to prepare ourselves for the same kind of a conflict. In spite of the fact that since 1899 we have spent three billions of dollars on war preparations, we are told we are helpless and defenceless. When the nations of the old world are exhausting themselves, we are being inflamed by Jingoists with the war spirit. No reason for special preparation exists today that did not exist two years ago. And yet we are told that some nation may attack us and we must sink a billion more into the sea in the next six years. This preparation can only be a preparation for war. The contention that vast navies and armies will preserve peace is no longer an argument worthy of serious consideration. If we go into an extensive war program we will set the pace for other nations, and mankind will build another edifice on insecure foundations only to have it collapse and crush millions in its fall. This preparation for war is a direct challenge to Germany. No other country is in the minds of the advocates of "preparedness," which is another word for war. At a time when our moral influence is greatest we are asked to put it aside and take up a club.

The militarist is never satisfied. This billion of dollars is but the beginning. Once spent it will be an argument to prove that it is inadequate. The old campaign will be renewed. Militarism will be here in earnest and we will find that we have created the same conditions which have brought Europe into the present awful plight.

Now is the time to stand firm. We must demand that the government show us something besides fear as an inducement to enter upon this old-world course. The makers of war materials, the Jingoists and the scared folks are doing their best to create a state of panic. They are doing their best to convince us that a country which has no quarrel with us, a country which has contributed nearly one-fifth of our population, a country with whom we have been at peace since the foundation of our nation, is planning to engage in war with us. Of this there is not the slightest evidence. All the appeals to our fears are based on fear.—*Arthur L. Weatherly.*

It's a "Case" of Necessity

Your job will be set right and printed right at the

OAKLAND PRINTING SHOP

743 E. 39th Street
Phone Kenwood 6535

W. H. KIDWELL & SON
Successors to
J. F. KIDWELL & BRO.

Florists and Decorators

923-929 E. 43rd St.
Phone Oakland 830

3806 Wentworth Ave.
Phone Yards 694

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk :: Cream :: Butter :: Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK

House Furnishings
Hardware
Janitor Supplies

BUY AT HOME
Save Money

Reich Bros.
3972 Cottage Grove Avenue

Carry a Complete line at lowest prices

Telephone Drexel 440

Pay Gas Bills Here
Free of Charge

Tower Hill, Wisconsin

SITUATED IN THE BLUFF COUNTRY OF THE WISCONSIN RIVER, THIRTY-FIVE MILES WEST OF MADISON

This Summer Encampment is open from July 1 to Sept. 18. The Summer School begins about July 16.

JENKIN LLOYD JONES, *Director*

Four conferences of a week each will be held, devoted to the following interests: Libraries, Labor, Woman Suffrage and the Study of Internationalism. Each week will be in charge of a specialist, the first two being Miss Lutie E. Stearns and Miss Zona Gale.

A daily lecture on the Development of Christianity from Paul to Luther, with poetry readings and interpretations in the evenings by Mr. Jones.

The Tower Hill Encampment was established in 1890. It represents twenty-six years of growth. It has its own waterworks, icehouse, and is supplied from the garden and dairy of the Tower Hill Farm.

A limited number of cottages and rooms are for rent.

For further particulars, address the Secretary, Mrs. Susan Quackenbush, Portage, Wis., or the Director, Jenkin Lloyd Jones, 700 Oakwood boulevard, Chicago, until July 1st; after that date, Tower Hill, Wis., Railroad Station, express and telegraph office, Spring Green, Wis.

Schumann & Company

CLEANERS OF
Fancy Gowns and Kid Gloves

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

OAKLAND Motor Livery

Telephone { Oakland 100 / Drexel 1288-1289

1049 E. 43rd Street
821 E. 39th Street

LIMOUSINES FOR HIRE

NOTE OUR RATES
Lowest in Chicago

ONE PASSENGER

First Half Mile	$0.40
Each Half Mile Thereafter	.10
Each Hour Waiting Time	.80

EXTRA PASSENGERS

For Each Passenger Above One, For the Entire Trip, Extra	.10

Let us hear from Lincoln Centre If it Pays to Advertise

PUBLICATIONS
OF
JENKIN LLOYD JONES

Jess: Bits of Wayside Gospel. Cloth $1.50
A Search for an Infidel: Bits of Wayside Gospel (Second Series). Cloth ..... 1.50 The two volumes 2.50
Love and Loyalty. Sermons preached to the Confirmation Classes of Abraham Lincoln Centre. Cloth, net 1.50
What Does Christmas Really Mean? By John T. McCutcheon and Jenkin Lloyd Jones. With colored cartoon cover and frontispiece by Mr. McCutcheon. Boards, net, 50 cents; postpaid ..... .45
Nuggets from a Welsh Mine. Cloth, net 1.00
A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones. Cloth 1.00
Seven Great Religious Teachers: I, Moses; II, Zoroaster; III, Confucius; IV, Buddha; V, Socrates; VI, Jesus; VII, Mohammed. The seven pamphlets in a neat case, net ..... .75
The Faith That Makes Faithful. By W. C. Gannett and Jenkin Lloyd Jones. Silk cloth, net ..... .75
Paper ..... .25
On the Firing Line in the Battle for Sobriety. Boards ..... .50
History and Practice of Religion. Seven-year course outline. 16-page pamphlet ..... .15
Introduction to the Books of the Old Testament. Edited by members of Mr. Jones' class. In sheets, suitable for "tipping" into Bibles ..... .25
Reinforcements of Faith: A Dedication Trilogy. Net ..... .25
Practical Piety. Paper, 10c. Cloth, net ..... .30
Ten Noble Poems. Paper, net ..... .25
Advice to Girls. From John Ruskin, with Lenten Sermon by Jenkin Lloyd Jones. Paper, net ..... .35
The Dying Message of Paracelsus. With an introduction by Jenkin Lloyd Jones. In decorated envelope. Paper, net ..... .50
Conscience Calls: Five sermons. The Call of the City, Church, Home, Individual, State. Paper, net ..... .25
The Selfishness of Grief ..... .10
Death as a Friend ..... .10
The Divinity of Fatherhood ..... .10
The Dual Mystery: What is Materialism? ..... .10
Great Hopes for Great Souls ..... .10
The Intellectual Life ..... .10
What Shall I Do to Be Saved ..... .10
The Carpenter's Son the Leader of Men ..... .10
A Plea for Peace Among the Nations ..... .10
Sunday Talks About Sunday ..... .10
Applied Religion. I, A New Help for the Drunkard; II, Tobacco, the Second Intoxicant; III, No Sex in Crime; IV, Not Institutions, but Homes. Each ..... .10
The Monroe Doctrine Enlarged ..... .05
The Cause of the Toiler ..... .05
In Preparation. Seven Sermons of Love for the Battle-Torn Peoples, to be issued in book form.
Lectures. So far as other engagements permit, Mr. Jones is open for engagements to lecture on peace and kindred topics.

UNITY. A weekly journal of unsectarian religion, for International Unity, Good Citizenship, Good Literature and Freedom, Fellowship and Character in Religion. Established 1878. $2.00 per annum. (Jenkin Lloyd Jones, Editor.)

UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
CHICAGO